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The
CHRISTIAN CENTURY

Published Weekly

Presbyterian Conscience In Action

An Editorial

The French Tragedy

An Editorial

Blasphemy in Music

By Richard T. Gore

A Heartening Church in a Disheartening World

By Henry Sloane Coffin

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In This Issue

HENRY SLOANE COFFIN

returned recently from the Far East, where he delivered the first postwar Joseph Cook lectures in China, India and Japan. After 22 years as professor of practical theology at Union Theological Seminary, Dr. Coffin in 1926 became president of the seminary, continuing until his retirement in 1945. He served his denomination (Presbyterian, U.S.A.) for a term as moderator, and from 1905 until 1926 was pastor of Madison Avenue Presbyterian Church, New York city. Among the books from Dr. Coffin's pen are *The Creed of Jesus, Social Aspects of the Cross, The Ten Commandments, A More Christian Social Order, The Meaning of the Cross, What Men Are Asking* and *Religion Yesterday and Today.*

RICHARD T. GORE

is professor of organ and composition and head of the conservatory of music at the College of Wooster, Wooster, Ohio. He studied at Columbia College and in Berlin, and has been a member of the faculty at New York University, Mount Holyoke College and Cornell University. He has written a number of choral and organ compositions, his anthem, "Let God Arise," having won the Composers' Press Publication contest in 1944.

HOMER A. JACK

a Unitarian minister, is executive secretary of the Chicago Council against Racial and Religious Discrimination and president of the Unitarian Fellowship for Social Justice.

(Continued from column 3)

July 8-13. International Christian Endeavor Convention, San Francisco.
July 8-17. Annual Institute on Church Music and Worship, Ohio State University, Columbus.
July 9-16. General Synod, Evangelical and Reformed Church, St. Louis.
July 17-21. Leaders' Preparatory Meeting for the World Conference of Christian Youth, Oslo, Norway.
July 22-Aug. 1. World Conference of Christian Youth, Oslo, Norway.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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June 11, 1947

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Contents

Editorial
- Editorial Paragraphs 731
- The French Tragedy 734
- Presbyterian Conscience in Action 735

Contributed Articles
- A Heartening Church in a Disheartening World, by Henry Sloane Coffin 737
- Blasphemy in Music, by Richard T. Gore 739

Books
- Palestine, a Study of Jewish, Arab and British Policies 741
- Books Received 742

Correspondence 742

News of the Christian World
- Germany 744
- New York 744
- England 746
- Boston 746
- Turkey 747
- Chicago 748
- Unitarian Annual Meeting 749
- The Church Roll 750

Current Feature Films 751

Calendar of Coming Events

June 3. Chaplains-Churchmen Conference, San Francisco.
June 5. Reformed Church in America, Holland, Mich.
June 6-8. National Council of the Y.M.C.A., Buffalo, N. Y.
June 10. Chaplains-Churchmen Conference, Los Angeles.
June 10-13. Michigan District American Lutheran Church Convention, Detroit.
June 10-13. United Presbyterian Women's General Missionary Society Convention, Monmouth, Ill.
June 10-15. Annual Convention, Lutheran Augustana Synod, Kansas City, Mo.
June 11-15. Annual Convention, Finnish Suomi Synod, Warren, Ohio.
June 11-15. Annual Convention, Lutheran Free Church, Minneapolis.
June 11-13. Church of the Brethren General Conference, Orlando, Fla.
June 11-18. North American Interseminary Conference, Oxford, Ohio.
June 11-18. Student Christian Movement Regional Conference, Lake Geneva, Wis.
June 12. Chaplains-Churchmen Conference, San Diego.
June 13-15. Retreat for Protestant Laymen of Queens borough, Carmel, N. Y.
June 14-15. Annual Conference, National Federation of Men's Bible Classes, Ocean Grove, N. J.
June 15-22. International Camp Meeting, Church of God, Anderson, Ind.
June 16-21. Annual Meeting, Association of Council Secretaries, Lake Geneva, Wis.
June 16-23. Annual Convention, New Jerusalem Church (Swedenborgian) and Auxiliary Bodies, Chicago.
June 17. American Committee for the World Council of Churches, New York city.
June 17-22. Annual Convention, Danish Evangelical Lutheran Church, Racine, Wis.
June 23-25. National Conference on Counseling and Guidance (Y.M.C.A.), Lake Geneva, Wis.
June 23-27. Interdenominational Ministers' Conference, Hampton Institute, Hampton, Va.
June 23-27. South Carolina Methodist Pastors' School, Columbia College, Columbia.
June 23-Aug. 1. Southern California Workshop in Intercultural Education, San Diego State College.
June 24-29. Annual Convention, United Evangelical Church, Racine, Wis.
June 25-29. Rock River Annual Methodist Conference, Rockford, Ill.
June 27-July 5. Northfield Missionary Conference, East Northfield, Mass.
June 30-July 6. Lutheran World Federation, Lund, Sweden.
June 30-July 10. American Christian Ashram, Wernersville, Pa.
June 30-July 18. Summer School for Town and Country Pastors, Westminster Theological Seminary, Westminster, Md.
July 1-19. Institute of Race Relations, Fisk University, Nashville, Tenn.
July 1-31. F.O.R. and C.O.R.E. Interracial Workshop, Washington, D. C.
July 2-16. Annual School for Town and Country Ministers, Emory University, Ga.
July 3-17. Summer Institute for Social Progress, Wellesley, Mass.
July 5-19. International Missionary Council, Whitby, Canada.
July 7-18. Faribault Summer School of Christian Education, Faribault, Minn.
July 7-18. Industrial Relations Conference for Church Leaders, University of Wisconsin School for Workers, Madison.

(Continued in column 1)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

IT WAS a foregone conclusion that the nine men appointed by President Truman to study the defense needs of the United States would endorse the President's plan for peacetime conscription. Five months ago, when the commission was appointed, The Christian Century predicted what has now come to pass. Basing its conclusions on the danger of sudden war in which a dozen of the country's largest cities might be destroyed overnight, the commission recommends that boys of 17 be registered and that all able-bodied lads of 18 be required to take six months of military training on completion or abandonment of their secondary school education. "Under all circumstances the training would have to be completed before a young man reached 20 years of age." The commission makes it clear that the training is to be distinctly military in character. Trainees would take their place in the National Guard, the R.O.T.C. or the reserves, or in the army, the navy or the marine corps after they had completed their basic course. It estimates that between 750,000 and 950,000 young men would annually be conscripted at a cost of around $2,000,000,000 a year. As anticipated, the representatives of the churches on the commission voted with the rest. Dr. Daniel A. Poling, who presumably represented Protestantism, is a Baptist. Both Baptist conventions, as well as the General Assembly of the Presbyterian Church, U.S.A., which have recently adjourned, adopted resolutions strongly condemning peacetime military conscription.

President's Men Ask For Conscription

Publicity Campaign Lauds 'Umtees'

CAN THE PEOPLE of the United States be stampeded by a barrage of publicity into the adoption of peacetime conscription? The reaction of Congress to the report of the President's conscription commission and the wave of carefully timed stories emanating from Fort Knox will soon answer that question. It is no coincidence that newspapers all over the country carried front-page stories on the Umtees on the same day that they also printed big headlines on the commission's predestined conclusions. Readers of The Christian Century will have no difficulty in understanding how this happened. Alexander Stewart's article, "Is Umtee the Answer?" which appeared in the issue of May 28, described the way in which army public relations is using this experiment to sell universal military training to Congress and to the public. The fallacious conclusion to which the country is invited to jump is that since the Fort Knox demonstration proves that the army can make upright citizens as well as good soldiers out of these volunteers, it should be entrusted with the task of training all this nation's young men as conscripts. The commission's estimate of the costs of universal training makes it clear that the program they propose will differ greatly from that which is under way at Fort Knox. The universalization of the Fort Knox plan of training would cost at least three times as much as their estimate of $2,000,000,000, as Mr. Stewart's figures revealed. In addition, the quality of leadership available in the small experimental unit would not be available if the program were expanded by a factor of more than 1,000. Finally, results achievable with volunteers are impossible under conscription. Conscription is what the barrage of publicity is about, even though the word never appears.

Europe's Lethal Chess Game Continues

THE IDEA that communism can easily be "contained" in Europe by displaying the power of the United States received another blow last week. For several weeks the Truman policy had seemed to be registering one success after another. The Greek-Turkish aid bill had been passed, and American military and financial missions promptly moved into those two countries. The idea became widely prevalent that no more financial aid would be forthcoming from America for nations with Communists in their governments, and France and Italy promptly got rid of their Communist cabinet ministers. For a few days it looked as though American strength would actually succeed in stopping communist expansion on the Continent as quickly as the Truman Doctrine designed. Then,

overnight, the Russians loosed a counter-offensive which showed how far they are from impotence. In chess language, finding themselves bottled up at both sides of the board, they smashed straight through center. And the weakness of the Hungarian government opened a hole large enough for them to plow ahead for spectacular gains. In a series of ruthless moves they forced out Hungary's Premier Nagy, reduced President Tildy to puppet status, and turned the Hungarian cabinet over to party Communists or those who could be counted on to follow the communist line. Within a week Hungary was in Russian hands. Only a few mopping up operations remained to make it a full-fledged Russian satellite. With the capture of Hungary, the control of the Danube passed almost completely into communist possession. The Danube is the spinal cord of central and southeastern Europe. Many Americans have dreamed of its development as a great Danube Valley Authority, after the TVA pattern, as the solution to the problem of Europe's economic rehabilitation. Now the Danube valley is firmly gripped by the Communists. The slight hold we still have in Austria is so tenuous as to leave us with almost no bargaining assets in future negotiations. If there is to be any DVA, it will be a Communist enterprise. In Europe's ceaseless lethal chess game, the Communists probably figure that swapping Greece for Hungary and the Danube valley is exchanging a pawn for at least a couple of castles.

Hungary's Upheaval Makes a Study in Crisis Politics

WHEN all is known as to the way in which the Hungarian government was "purged," an almost perfect example of communism's ability to take advantage of encroaching chaos to extend its borders will probably be revealed. The Hungarian people did not want to go communist. At the last elections only 17 per cent voted for Communist candidates. The Small Landholders party won 222 seats in parliament—the Communists gained only 70—and took over the government, though with a coalition cabinet that included Communists. The Small Landholders party was a slightly left-of-center union of parties opposed to the Communists. It fell into the general category of European "church" parties, though in Hungary's case both Catholics and Protestants cooperated in the one party. The Small Landholders elected the Rev. Zoltan Tildy, pastor of the largest Reformed (Presbyterian) church in Budapest, president of the nation. But the party has found itself almost impotent to deal with Hungary's crisis. Meanwhile, the pressure from the Hungarian Communists has never slackened. Desperate efforts by Premier Nagy and President Tildy to buy off their Communist harassers ended in failure. When the weakness and the timidity of the Small Landholders party had become a national scandal, and Moscow needed a diplomatic victory to offset Anglo-American moves, the Hungarian Communists moved in for the kill. Their victory was almost too easy. The Hungarian people, we believe, still don't want to be absorbed in the Russian orbit. But they want order, they want food, they want a currency which will buy as much at night as it did in the morning. So they will accept the Communist domination. President Tildy will accommodate himself to the new order of things, or get out. If any Hungarians should be so rash as to try a counter-coup the Russian army (which is supposed to be in Hungary "protecting communication lines" to the red occupation forces in Austria) will take care of that. A glance at the map will show how this new communist bastion isolates Austria and Czechoslovakia.

Would Integrate Latin Forces with U.S.A.

ARE THE ARMIES and navies of Canada and the Latin American states to be made a reserve force in the building of the American empire? Such is the interpretation that much of the rest of the world will put on the message President Truman sent to Congress on May 26. The "inter-American military cooperation act," which the President transmitted at the same time for legislative approval, would equip the other forces of the two Americas with our arms and would provide instructors from our army, navy and airforce to supervise their use. The bill would not, the President promised in his message, "contribute to a useless and burdensome armaments race" in South America. But if Brazil sees a flood of American tanks and bombing planes and surplus U.S. navy destroyers pouring into Argentina, how long will it be before Brazil is demanding equal reinforcements? Or vice versa? And what is that but an arms race? The way in which it is intended to use this distribution of arms to force the Latin countries to do as we want was indicated by another portion of the message in which Mr. Truman assured Congress that none of our weapons will be allowed to reach "the hands of any groups who may use them to oppose the peaceful and democratic principles to which the United States and other American nations have so often subscribed." When Russia works a scheme like this in Poland or Yugoslavia, we scorn those countries as puppet states and point to this as evidence of the Soviet drive for world domination. But when *we* set out to make the armed services of other American nations dependent on the Washington general staff, that is defending "peaceful and democratic principles"!

India Debates New Offer

EVENTS ARE moving rapidly in India, although he would be a foolhardy prophet who would presume to predict toward what goal. Lord Mountbatten's return from London, where he received the full powers to present alternative proposals for which he asked, brought the tension in India to the breaking point. In both the Punjab and Bengal there is grave danger of civil war. The proposal to grant independence to the Moslems includes severance from these two provinces of the areas in which Hindus or other non-Moslems are in a majority. There is serious doubt whether the Indian army can be depended upon to maintain order in these areas, and the number of British troops is not sufficient to cope with a general uprising. The plan that the viceroy will offer dominion

status to India within three months, preparatory to full freedom next June, points to the fact that the British government is rapidly losing all control of the situation. A dominion form of government would throw almost complete responsibility on Indian leadership. If this had been offered in 1942 and if the date of independence had been firmly fixed then, as The Christian Century urged, it might have been possible for India to emerge into the postwar world as a united nation. But when the showdown came then, Mr. Churchill clapped thousands of Congress leaders into prison and gave free rein to the Moslem League to press its fantastic scheme for the partition of the country along communal lines. Now the fruits of Mr. Churchill's folly must be reaped..

Italian Protestants May And Should Unite

WALDENSIANS and Methodists constitute the largest bodies of Protestants in Italy. Religious News Service reports that a synod of the United Methodist Church, which was formed in September 1946 by the union of the Methodist Episcopal Church (stemming from American missions) and the Wesleyan Methodist Church (of British origin), has voted approval of a proposed merger with the Waldensian Church. Both groups are thoroughly Italian in membership and ministry. Though the Waldensian movement originated in France, almost 800 years ago, practically its entire development has been in Italy and for centuries it has been as Italian as spaghetti. The Methodist churches, though planted and fostered as missions from Protestant countries, have long since become thoroughly naturalized in Italy. As far back as twenty-five years ago the Methodist superintendent was a native Italian. While Catholic counter-propaganda has always tried to provoke patriotic resistance to Protestantism as a foreign invasion (as always in historically Catholic countries), that argument has lost whatever force it may once have had. The Waldensians have followed the Presbyterian system in theology and polity and have had fraternal relations with the Reformed churches. Union with the Methodists would not only widen the fellowship and strengthen the position of both groups but would be an object lesson in union for Presbyterians and Methodists elsewhere. The proposal is that a new confession of faith be formulated which shall "reaffirm the fundamental principles of the Christian faith in scriptural terms, not tied to a particular school or theological system," and that the united church be called "the Evangelical Church of Italy." It sounds good. It would be better still if the Italian Baptists, a smaller but not inconsiderable body, could see their way to join the merger.

Indian Service Appropriations Reveal Catholic Influence

CONGRESS is slashing departmental appropriations right and left these days. Among the heaviest hit have been the funds for the department of the interior. The department asked for $295,000,000 and the House gave it $161,000,000—a cut of 45 per cent. Western states which depend on conservancy measures are already raising a howl; Republican party leaders from those states say that if the Senate does not restore most of the conservancy cuts, the House and Senate seats which their party won last November will be lost next year. One of the cruelest cuts is aimed at the Indian service. More than $10,000,000 has been carved out of the Office of Indian Affairs, and the administrators of that office say this will have to mean closing 14 out of 18 boarding schools for Indians in western states, thus throwing out of school from 4,500 to 5,000 Indian children for whom no provision can be made elsewhere. In Alaska it will close 23 day schools and deprive another 1,200 children of an education. The House appropriations committee argued that Indian children should be taken care of in the regular public schools, but church and school administrators who know the situation say that not more than from five hundred to a thousand can be looked after in this manner. That's one side of the picture. Now look at the other. At the very time Congress was thus betraying the nation's trust for its young Indian wards by voting to close schools right and left, and in the same appropriation bill, it voted to *increase* funds for church mission schools—which largely means Roman Catholic schools—from $97,000 to $185,000! Cut the government's public school budget for Indian youth until most of the schools must be closed and the pupils scattered over the reservations; increase the budget for the Catholic schools by 90 per cent! This, too, in face of the fact that any such federal appropriations for maintaining church schools are probably unconstitutional. Yet there are those who still wonder where the power lies at Washington!

Will Amsterdam Feel Lay Influence?

CONTINENTAL church leaders almost without exception agree that the revival of Europe's churches largely depends on the lay leadership which can be recruited. With this in view, increasing attention is being given to the development of lay institutes, such as at Sigtuna in Sweden, the "Church and World" institute founded by Hendrik Kraemer in Holland, the Bad Boll conference center near Stuttgart and the ecumenical institute just outside Geneva. The Roman Catholic Church, likewise, is placing great stress on multiplying forms of lay activity which it lumps under the general head of Catholic Action. And an ever larger number of American church leaders insist that a great increase in lay leadership must precede any marked growth in church influence in this country. In the light of these facts, the question whether lay thought is to be adequately represented at next year's inaugural meeting of the World Council of Churches becomes an important one. With only 450 voting delegates to be selected from most of the non-Roman communions, it will take both wisdom and genuine self-sacrifice on the part of the clergy who handle ecclesiastical machinery to see that the Amsterdam gathering gives the lay voice any real chance to be heard. The prospect of a conference almost exclusively clerical is foreshadowed by the report, sent from Geneva to Religious News Service, that a meeting for laymen to be held two years after Ams-

terdam is being urged in World Council circles. This compensatory proposal hardly fits with the remark attributed to Dr. W. A. Visser 't Hooft, general secretary of the World Council, that if the Amsterdam session is to generate "new vision, new ideas and new insights" its delegations must represent "the prophetic, the theological and the lay 'grass-roots' elements" in the churches. It is to be hoped that the idea of a follow-up meeting for laymen and laywomen does not mean that ecumenical leaders are already resigned to a World Council gathering "for ecclesiastical mechanics only."

The French Tragedy

SUDDENLY, the American people are awakening to a realization that something is tragically wrong with France. But what that something is, few yet comprehend. They see that the French nation, which had to be rescued from Hitler's occupying armies by an Anglo-American invasion, has not recovered from the weaknesses laid bare by the war. It is, if anything, less confident of its future than it was on the day of liberation. Some ascribe this progressive deterioration to the unresolved crisis in the French economy. And some hold it a result of the growing Communist menace. Both these elements must be taken into account. But the French tragedy lies deeper; it is lodged in the minds of the French people.

It is true that the French economy is in imminent danger of collapse. Prices are soaring, wages lag far behind. The black market is almost out of hand. There is an acute bread shortage, and bread is the staff of life for most Frenchmen in a literal sense which has no parallel in this country. There is virtually no meat, except on the farms and in the black market which only the wealthy and the restaurants catering to tourist trade can afford to patronize. French industries languish for lack of coal or for lack of modern machinery. The imports which formerly came from the colonies are no longer available.

Faced by this economic dilemma, the present French government is trying to stabilize both wages and prices. But the factory workers, the railway workers, all the urban workers who have watched their wages consistently lose in purchasing power since the end of the war, are losing patience. They are demanding that the government, if it insists on holding the wage-price line, shall quickly find a way to supply them and their families with much more food. The only way by which Premier Ramadier and his old-line Socialists can hope to do this is by obtaining far greater loans and credits from the United States than have so far been promised. Whether these will be forthcoming on the scale required—many economists estimate it will take American loans of at least $1,000,000,000 a year for up to five years—is doubtful.

It is also true that France faces a rising Communist menace. This does not come from Russian pressure, although Russian pressure is to be felt, but from the swift internal growth of the power of the French Communist party. The Communists are now the largest party in France. Moreover, they are growing most rapidly in rural districts—the very parts where peasant conservatism might have been expected to offer most resistance to communist blandishments. Their youth groups are the most vigorous in the country. Their party discipline surpasses that of all the others—the Catholic M.R.P., the old-line Socialists, what is left of the "Radical" party that governed up until the time of the nazi invasion, and all the little parties of the right. Most important of all, the Communists control the Confédération Générale du Travail—the big federation of labor unions, with its 6,000,000 members.

General de Gaulle's return to French politics is an effort to unite all Frenchmen who have not gone over to the Communists against further Communist gains. It is clear that none of the existing non-Communist parties will ever do it, and without such a union the likelihood of keeping the Communists from taking over the government within the next year or two is slim. But De Gaulle, with his demand for a strong centralized executive and his mystical talk about a "rally of the French people," fills the minds of historically instructed Frenchmen with dread. France has had more than her share of "the man on a white horse"—the two Napoleons and Boulanger, for example. De Gaulle's price for saving the country from communism, millions of Frenchmen fear, would be another dictatorship.

But the French tragedy lies below these levels of economic and political crisis. It derives from the fact that in the minds of the French people the tradition of imperialism still holds sway. France lost most of her empire during the war. Parts of it which were not cut away then are in an ugly mood now, verging on open revolt. She has neither the troops nor the other resources to subdue Indo-China, Madagascar and the African colonies. Yet she is ready to bleed herself white in the effort to do it. Worldover Press recently pointed out, for example, how what little shipping France now has, which might be bringing sorely needed food supplies to the French people, is being used to support the troops that are battling to put down independence movements in Indo-China and Madagascar.

The French tragedy consists in the fact that if the economy of France were, by some near-miracle, to be restored and if the Communist drive for power were to be turned back, the French people would still insist on destroying their nation by trying to retain and hold down an empire that is just too much for them to police. All the French parties, including on vital votes the Communists, insist on this effort to hold the French empire. To be sure, the various parties are willing that it should no longer be called an empire. The constitution adopted last year calls it a French Union, and purports to give full citizenship rights to all its inhabitants everywhere. But no one believes that these are more than paper grants. French colonial administrators still scoff at the idea of any true self-government in the dependencies. The assembly of the new French Union is to be simply a debating society, without any law-making power.

The French people—and this is of the essence of their tragedy—do not realize that the end of imperialism has become a historical necessity for them. They do not see that a nation of 40,000,000 people, with a declining birth

rate and a contracting economy, cannot continue to hold 110,000,000 people in subjection, especially in this day when the 110,000,000 are afire with new ideas of self-determination and the right of independence. Because they do not see this, because they are determined to go on attempting the impossible, they will only succeed in bleeding their own nation to death.

But if France does not retain its proud position among the imperial powers, most Frenchmen argue, France will sink to the position of a second- or third-rate nation in Europe. Yes, it may. And what if it does? Will the individual Frenchman be any worse off? Will he not be better off? Sweden is a second-class nation, measured on this scale. Denmark is a third-class nation. Switzerland may be reckoned even a fourth- or a fifth-class nation. But is the lot of the Swedish, the Danish, the Swiss worker and farmer any the worse because of that? Are they not, in fact, in a position which appears infinitely more fortunate than that of the French masses?

For the United States, faced by the desperate pleas of the Ramadier government for help, this French obsession with the lure of empire poses a peculiarly difficult problem. How could international action lead to more complete frustration than by providing a needy nation with help which she will thereupon use to complete her own destruction? For as long as the imperialist fever continues to burn in French veins, all efforts to bring security and a restored prosperity to the common people of France are doomed to end in failure.

Presbyterian Conscience In Action

[EDITORIAL CORRESPONDENCE]

Grand Rapids, Mich., May 28

REVIVALS of religion have started in strange places, though not often in a discussion of a denominational budget. Yet just such an awakening may have been launched here this week by the 159th General Assembly of the Presbyterian Church, U.S.A. Early in the assembly session there was audible grumbling and a strong minority vote when the general council of the church confronted the 856 commissioners with a $17,444,000 budget for the work of the denomination outside the local congregations. Coming on top of the Restoration Fund drive, which has raised $22,746,000 and still has $4,000,000 to go, this increase of 62 per cent in the amount asked from the churches for the regular budget was more than many commissioners were ready to accept without a struggle. They said so from the platform and in their conversations, and when the issue was driven through, the crackle of "No!" votes was too loud to be ignored.

The remaining time of the assembly was completely docketed for other matters, but when Calvinistic consciences are engaged, committees on the order of business have to give way. In two more sessions the commissioners, who are equally divided between ministers and ruling elders, went over the budget item by item. They discovered that it included a sum of $175,000 for a church paper, although they had not yet agreed to subsidize a paper. This was explained as money that would have to be spent for promotion in any event; if not through a church paper, then in other ways. The moderator and representatives of the boards assured the commissioners that no other undisclosed items were hidden in the budget.

Then the mood of the assembly began to change as the commissioners saw for themselves that each budget item represented realities which could not be ignored. Gradually the fact that the church is really fighting for its life and for the soul of the world laid hold of the spiritual descendants of Calvin and Knox. Criticism did not subside all at once, for the democratic tradition of sturdy dissent is strong in this church. At Grand Rapids it was particularly strong among that half of the commissioners who are laymen. In this assembly, for the fourth time in the long history of the denomination, a layman had been elected as moderator. This lay moderator, Attorney Wilbur LaRoe of Washington, was as deeply resolved as the most intransigent rebel that every relevant fact should be laid on the table as the church determined the scope of its work in the year ahead.

I

The issue came to a decision in a session in which Mrs. Paul Moser of New York made a short speech. She tartly reminded the commissioners, who are all men, that in some of the countries she visited on a recent trip to the mission fields an important share of the delegates to national Presbyterian bodies are women. Then she told of her visit to the Philippines, where 80 per cent of church property has been destroyed. On Leyte she saw the monument which the Filipinos have raised where American troops first landed. Near by is a cemetery where 12,000 white crosses and stars of David stand row on row. While she was looking for the grave of a friend's son, Mrs. Moser said to the Filipino pastor who accompanied her: "We paid a heavy price, didn't we?" Instead of replying, he bared his head and raised his voice in a simple prayer of thanksgiving to God that the American boys had come again and of petition that the Filipino church might be worthy of their sacrifice. She joined him in prayer.

"I prayed that the American churches would make themselves as expendable as our boys made themselves," she said. "I come here to ask you to do just that. We can have one world if we care enough. We will never get it by sending our sons out with guns or our diplomats with ultimatums. We can have it only if we are ready to expend ourselves utterly in sending out men of good will to preach the gospel. If we fail, if we do not build one world, it will be because the church in America is too complacent to be able to see the opportunity God is putting into our hands today."

That speech decided the issue. Commissioners rose to say that while they had struggled with each other and with their consciences they were now ready to return to their churches to enlist cooperation in achieving what they frankly considered an impossible task without divine help. When the question was finally put, the new budget was

approved without a dissenting vote. Then followed the singing of a hymn of thanksgiving and such a transformation in the whole meeting as can only take place in a Christian assembly.

The struggle over the budget gave far more impetus to the New Life Movement, which this assembly launched to win 1,000,000 new members to the church, than did the carefully prepared presentations intended to gain this result. It provided a powerful drive for the formation of the National Council of Presbyterian Men, a new laymen's organization. It set forward the movement toward a far-reaching change in the church's plans for religious education which were adopted here. If the budget produces in the churches the kind of tension between conscience and self-interest that it caused in this assembly, it may actually drive the denomination back to dependence on a power not its own which will call forth a resurgence of Christian faith.

The attitude of this General Assembly toward other denominations was wholesome. It indulged in no recriminations against the Protestant Episcopal Church for summarily refusing to authorize its churches to study the proposed basis of union between these two bodies. Instead, it invited the Episcopalians to reopen negotiations looking toward union. It approved for study in the churches a plan of union with the Presbyterian Church, U.S., providing that body takes like action next week. Included in the new budget is a sum of $40,000 for the Federal Council of Churches. In two separate actions this assembly criticized the President for maintaining an ambassador at the Vatican.

II

All of this should not be taken to indicate that everything was sweetness and light at Grand Rapids. After a short but sharp debate, the assembly voted to disapprove of federal aid to education, either with or without safeguards against aid to sectarian schools. Dr. Rasmus Thomsen of Amarillo, Texas, led an attack on federal aid on the ground that "that church which seeks to overthrow separation of church and state will get control" of any such program. He succeeded in overthrowing the recommendation of the social education and action committee that federal aid be approved providing no aid went to church schools. In discussing a new catechism, the assembly defeated a motion that a conscience clause be inserted in a section dealing with the relation of the Christian to the state. In doing so it came dangerously close to nullifying Chapter I, section 1, of the "Form of Government," the basic law of the church, which states that "God alone is Lord of the conscience" and that the church holds "the rights of private judgment, in all matters that respect religion, as universal and inalienable."

The assembly also took what seemed to this observer a backward step on the question of its church paper. Two years ago, the Minneapolis meeting of the General Assembly decided to launch a church weekly which would be outstanding in Protestantism. It was conceived on the best journalistic lines and was intended to give its editorial staff complete freedom, starting of course with the assumption that the publication would stand for Christ and the church. A campaign for subscriptions was launched, and by the time of this assembly some 77,000 had been signed up at $2.50 a year. The committee began to search for an editor and to plan its publication.

But the longer the committee talked and searched, the higher soared the costs of printing. Months ago it became evident that the publication could not be self-supporting on the basis on which it was originally planned. The committee came to believe that for its first year it would need at least $175,000 over and above what could be secured from 100,000 subscriptions and advertising. Where was the money to be obtained? It could be provided from the benevolence funds of the church. But this would require that the expenditure be justified by the boards by having the paper carry promotional material for the causes they represent. Then what would become of the paper's freedom?

III

Caught in this dilemma, the 1947 General Assembly chose to launch an official publication which would carry promotional material for the great enterprises in which the church is engaged. It is to be called *Presbyterian Life*. It is to have a board of directors on which the boards will be represented, but a majority of its members will represent the churches only. The board will be appointed at once by the moderator of the assembly. Beginning next year, one-third of the directors are to be elected each year by the assembly on nomination by the general council. The staff of the paper is responsible to the General Assembly through the general council. The subsidy for the first year was voted by the assembly with the understanding that the next two assemblies will be asked for subsidies of about $100,000 a year.

A high moment came to this assembly when it approved without dissent the transfer of Presbyterian missions in China and the Philippines to the national union churches which have arisen in those countries. The foreign board recommended the action in an overture which hailed the rise of national Protestant churches as a major event in the expansion of Christianity. It rightly looked upon its own share in the development of these churches as a "great historic achievement in the history of Presbyterian foreign missions." By action of the assembly, Presbyterian missionaries in these countries will become an integral element in the new churches. The denomination will make its contribution to the growth of the Christian movement there under the direction of the younger churches. It is to be hoped that the example of the General Assembly will give courage to other churches in this country whose mission boards are under fire from sectarian minorities who have no interest in the development of what the Presbyterian board describes as its objective—"an indigenous church, self-propagating, self-supporting and self-governing."

The assembly voted to meet next year in Seattle. Dr. William Barrow Pugh, stated clerk, said his office has in bonds the additional $100,000 which it will cost the denomination to hold its assembly so far from the center of population.

HAROLD E. FEY.

A Heartening Church in a Disheartening World

By Henry Sloane Coffin

ONE WHO CIRCLES our globe today returns distressed in spirit by its political conflicts and its economic chaos. There seems little hope in the immediate future of stable order or of an improving standard of life for the millions of the Orient. But one returns filled with admiration for the fidelity of the leaders and people in the church and with confidence in the vitality of the Christian enterprise.

I

In the Philippine Islands the inauguration of the independent republic gave a war-exhausted people new morale. Unhappily the United States partly damaged her reputation by attaching to the loan granted for repair of war damages a proviso that the constitution of the islands be amended to grant American citizens equal rights of "exploitation" with Filipino citizens. It is also a question whether the rather weak new government will not allow some American business men and certain of their Filipino associates to employ more predatory methods than our protecting administration permitted.

But the evangelical church is vigorously pushing forward. There is a growing unity among both leaders and congregations. Union enterprises in seminaries, schools and colleges are the order of the day. A combination of educational institutions at the capital promises a Protestant university in Manila, which President Roxas has welcomed with the statement that he is confident that truth will be studied "objectively" in its classrooms. The quality of Filipino ministers and theological students is high. There are some eloquent preachers and some capable ecclesiastical statesmen. But the number of well educated ministers is still small.

II

Conditions in China are more depressing. The inflation hits hardest persons on salary, and these include teachers, pastors and other church workers. While the church is not suppressed in Communist-controlled areas, many of its buildings are taken over by the authorities, its ministers and other workers are frequently expelled or worse, and services of public worship are interrupted by Communist rallies held just outside the door. The new Chinese government is representative of elements besides the Kuomintang party, but it remains to be seen whether it can cope with the economic situation. It does not seem likely that it can assert its authority over the whole of China, nor that the Communist groups will consent to take the places still kept open in the cabinet and congress for their representatives.

The church, however, is moving steadily forward. The war years were a terrible schooling, and Christian leaders and people have come through with courage and steadfastness. The difference between the situation today and the situation a generation ago is marked. Then missionaries headed the work, ably seconded here and there by outstanding Chinese. Today Chinese men and women head schools and colleges and take the lead in all congregations.

One incident is typical. Before the war the Community Church in the French concession in Shanghai had American pastors and a congregation of foreigners. When British and Americans either had to flee or suffer internment by the Japanese, the Chinese took over. They carried on the services in English and built up the congregation mostly from Chinese. Today, when the foreigners are back, the Community Church is an outstanding international and interracial congregation.

Among educated Chinese, Christianity has no religious competitor. The struggle with materialism, with humanistic interpretations of life, with sin in its myriad forms is terrific; but where thoughtful people are open to a spiritual view of existence and the concept of a spiritual purpose for themselves, Christ has no rival. One is struck again and again with the spiritual maturity of many Chinese Christians. The churches are well attended. There are promising companies of Christian students not only in the Christian colleges but also in government institutions. It is pitiful to witness their struggles with hunger, for the ever mounting prices make it impossible for them to procure sufficient food, and physical breakdowns are common.

There is an oncoming group of ministers and church workers in the theological schools who are a delight to meet and to work with. Their education was sadly interrupted during the war years, but they have acquired a resourcefulness and a strength of character which academic training could never supply. When one recalls how pathetically low is the compensation to which they can look forward in the ministry—less now than a rickshaw coolie earns—one bares the head before their consecration.

One can never despair of China. She may have long years of disorder before her, but the Chinese character is superbly adaptable and resilient. And when Christian faith is added to and transfigures that character, genuine saints emerge. The Church of Christ in China is one of the most splendidly vigorous branches of the Church Catholic.

III

Siam is in much more favorable economic condition. There are many relatively poor people, but few in actual want. The immigration from impoverished China is alarming. Last winter thousands were coming in every month. These Chinese immigrants are more enterprising in business than the Thais, and for that reason they are not welcomed, as is also the case in the Philippines.

The Christian church confronts a highly organized state religion in Hinayana Buddhism. Conformity is practically essential for all who hold any government office, and the social pressure to participate in Buddhist rites is all but irresistible, particularly in Bangkok, the capital. Buddhism is in many respects a noble religion with spiritual fruits in certain virtues—self-control, detachment from material possessions and concentration of mind in contemplation—and with artistic inspiration seen in architecture and the dramatic dance. It has, however, taken over much of the more primitive animism of the Thai people, and its faith falls far short of trust in the Father revealed in the redemptive Christ.

In northern Siam there is a larger Christian constituency, for Buddhism had less hold over these simpler peasants, mostly animists. Congregations are bigger and stronger than at the capital. But both north and south Christian academies for boys and girls are full to capacity and are leavening the minds of their students. There is a strong demand that Christian education be supplied on the college and university levels. Such an extension is badly needed, for the ministry is academically ill equipped, and a sound education in the liberal arts should precede any theological course.

The Thai Christians, like the Chinese, were loyal under the Japanese domination. Some of them did an amazing work in carrying on the academies and churches when the missionaries had been taken away. Not all of those who showed most devotion were baptized members of the church, but their Christian purpose was patent and their dedication to the institutions which they served heroic. Among the Chinese immigrants there are large and rapidly growing congregations. The work of hospitals and of the leprosarium at Cheng Mai has yielded rich results for both bodies and souls. The spiritual fruits of Buddhism need not be lost; on the contrary, they are conserved and fulfilled in the Christian ethic.

The United States has a good reputation in Siam, for unlike the British we did not hold against the Thais their failure to offer military resistance to the Japanese invaders, nor have we exacted reparations as from an enemy. Consequently American-sponsored institutions are welcomed. One comes away with the feeling that no mission field needs more backing or offers a larger chance than Siam.

IV

The political situation in India is clouded. Bloody riots between Moslems and Hindus with their Sikh allies have darkened the hopeful political horizon. The problem of a separate Moslem state—Pakistan—seems to involve huge economic difficulty and, if such a state be established, an India much less potent in world affairs than she should be. It is also probable that division would go further and leave a number of independent native states.

Communal strife has stimulated and strengthened communal loyalty and made Christian proselytism harder. The influence of Gandhi is unquestionably against Indians' entering the Christian church. But the church in India is an ancient institution, going back at the south to the first centuries of our era. Nehru has recognized that Christianity ought therefore not to be considered a faith foreign to the Indian people. There are millions of Indian Christians. A recent book on India's heritage by a prominent non-Christian asserts that in the past hundred years Christianity has had an influence upon the thought and life of the nation out of all proportion to the number of its professed adherents. Christian colleges are as full as they can be, sometimes too full to do their best work. It is significant that, while a "conscience clause" protects students from any requirement to take courses in religion or to attend religious exercises against their own or their parents' will, only a very small number avail themselves of this "protection." Chapel services are as numerously attended as are those in this country, where there is similar freedom.

The Indian church has outstanding leaders both in its congregations and in its educational institutions. The Church of South India, now in process of organization and destined to get fully started next September, is the outstanding achievement in Protestant unity since the Reformation. Anglican, Congregationalist, Methodist, Presbyterian and Reformed are bringing the distinctive gains of their several traditions to enrich the doctrine, worship and government of this new inclusive fellowship. Northern India is watching the south closely, and if the Church of South India fulfills the expectations of her members it is almost certain that a corresponding merger will occur all over the land. There are unusually capable young men and women in the theological colleges, and they feel the stimulus of the challenge which national independence presents to the church.

That challenge unquestionably is full of dangers and difficulties for Christians. The new native governments will not be as friendly to Christian hospitals, colleges and schools as the British authorities have been. There have been British grants-in-aid which may not be continued, or if continued may involve requirements that will curtail or impede the Christian propaganda which these institutions have carried on. In order to assure medical education to Christians the new medical college at Vellore is seeking to become entirely independent of state aid. It will admit non-Christians, but reserve the right to make its own selection among applicants in order that its graduates may possess both competent professional training and the highest spirit of service. Christian medical colleges have tried to supply physicians willing to live and work in the villages—the neediest spots in the land. The standards to be met and the requirements laid down may make it impossible for them to go on when government aid is either reduced or withdrawn altogether.

The heartiness of congregational worship, the well filled churches in the larger centers, the keenness of Christian thinkers, the noteworthy example of organic church union, above all the noble character and spiritual depth of outstanding leaders—these send the visitor away from India full of good hope for her church.

V

The Islamic world continues to be perhaps the most difficult of all mission fields. For years the United States had the best opportunity to lead in the work among Moslems because we were regarded as free from imperialist ambitions, and our educational institutions won the confi-

dence and gratitude of hosts of the more thoughtful. But the activities of our politicians in pushing the Zionist cause and in backing an increase in Jewish immigration into Palestine has roused a violent anti-American feeling not only throughout the Arab world but among the many millions of Moslems from Istanbul to the south Pacific. We are regarded as aggressive meddlers in the national affairs of another people and as hypocrites who profess compassion for unfortunate Jews but do not open our own doors to them while we push them into a much less wealthy and far more restricted land.

The Christian church is not growing in Egypt nor in any of the predominantly Moslem lands. Social and political pressures compel conformity and penalize severely anyone who attempts to pass into the Christian household. A Christian pastor who over the years had baptized twenty-one Moslems told me that he could account for only two of them today; the rest had simply disappeared. But educational institutions under American auspices are thronged with students. These institutions cannot require chapel attendance or courses in religion; in some lands indeed they are prohibited by law from holding chapel exercises of any kind and from offering even optional courses in religion. But courses in literature, history, philosophy, science provide opportunities for explaining the Christian point of view. Occasional lectures on the moral issues involved in public affairs, in the race question, in economics, in social relations, give the chance to state the Christian ethic.

A leaven is being put into the lump of the Moslem mind, and it is working very rapidly. One meets graduates of our schools and colleges everywhere, and almost invariably discovers a Christianized outlook—often more Christian than that of many alumni of so-called Christian universities in the United States—and usually a man or woman of upright and trustworthy character. Harvest-time has not come for the church in Moslem lands; but that does not mean that there are no visible results from the devoted service of the missionaries and educators who have given and are still giving their lives in these fields.

VI

In the Orient today the Christian church has a number of competent leaders, ministers and laymen, some of them as eminent as can be found in any church of the West. She has thousands of devout and loyal members, readier to offer themselves in personal service than are the rank and file of communicants in America. She possesses institutions of education and of healing which give her message constant access to the minds and hearts of many thousands more. She is carrying on a wide ministry through the distribution of literature, and a far wider ministry by the influence of her teaching and example upon public opinion.

The ever rising costs place a severe strain upon her pastors, teachers and other workers, whose salaries at best are meager. At present they are among the extremely poor. They do not wish to be supported by gifts from abroad; they want to be independent financially. But in accepting their heavy burdens and courageously going on with their work they challenge Christians in prosperous America to treble and quadruple their contributions to the cause, in order that it may at least be maintained on the same scale as in less costly prewar years. May their example challenge us to do more, so that, with this increased force of workers prepared to help, the church may undertake new work and pioneer in this generation as she has bravely and successfully pioneered in the past.

Blasphemy in Music

By Richard T. Gore

CHURCHGOERS would think it strange if the minister read, instead of his sermon, a sprightly article from *Esquire* or Thomas Carew's "A Rapture." Yet they tolerate, Sunday after Sunday, music just as ill suited to the service. Go where you will, to the village church or the great metropolitan cathedral, you cannot escape the fact that most of the music used in our worship services is little better than blasphemy. The organists play pieces either transcribed literally from secular sources or written in imitation of them. The congregational hymns in widest use recall the rhythms of the beer garden and the dance pavilion. Some of them are, in fact, lifted bodily from concert pieces and operas—for example, "My Jesus, as thou wilt" from Weber's *Der Freischütz*. Most of the choir anthems and canticles are the grandchildren of French opera, piano pieces and military marches. Music is undoubtedly the only art in which such Philistinism is allowed to exist.

The reason is simple. Music is a foreign language. Not one person in a hundred knows its grammar and syntax; not one in a thousand knows its aesthetics. Our organists and choirmasters, trained to the hilt in every other branch of their profession, have not been trained to see the difference between religious music and musical blasphemy. (Of course one must take it for granted that there is such a thing as blasphemy! Let us assume that there is and accept Webster's definition: "an indignity offered to God.")

The aesthetics of church music depends on certain fundamental assumptions with which most people are in agreement. (The fact that they agree shows that they do not understand.) The first of these is that the music in the church service should serve one purpose only: worship. It should not *entertain* by recalling the sounds of the radio station, the opera house or the cinema. It should exalt us and guide us as we worship a Being greater than ourselves. The second assumption is that only the best music we know is fit for such use. That means that it must be music written especially for worship purposes by composers of the greatest

skill. The third is that worship music should create a mood of exaltation, not of depression.

Let us consider the last point first. There are those who maintain that religious services are an opiate, that people come to them to relive the memories of youth, to find escape from the secular routine or, as a clerical friend of mine puts it, to rest their feet. But if churches are not to be a mockery and the clergy archhypocrites, their services should enlist the cooperation of our entire being—not only our emotions and memories, but also our analytical and critical faculties, those reasoning powers which distinguish us from beasts. The music in church should constantly challenge our minds as it uplifts our souls. Hence it should not be too "familiar"; it should not move in the tawdry cadence of secular music; it should rather be in an improvisatory style, an eloquent gesture in sound, a spontaneous pouring forth of ever renascent praise.

Lulling the Worshiper

Does the music in our churches do these things? Rarely. Even our best choirmasters and organists devise their music more to appeal to the memories of the people than to their brains. A very great portion of the music in a service is calculated to lull the listener into a dream state—soft purrs from the organ, a gentle humming from the choir, hymns sung slowly and glueily and, at the end of the service, a maudlin ditty played *sotto voce* on out-of-tune chimes.

The second assumption, regarding music written especially for worship services by the best composers, needs clarification. In spite of all that has been said and written on the point, choirs are still gleefully singing Tschaikovsky's "None but the lonely heart" to the words "In dark Gethsemane," to say nothing of hundreds of weak anthems of the English "cathedral school" and their American imitators. Organists are still using as preludes and offertories Chopin nocturnes, Mendelssohn "Songs Without Words," and scores of feeble organ pieces called "Dreams," "Harmonies du Soir," "Berceuse," or "Forest Vespers."

By "composers of the greatest skill" I mean just that. There is so much first-rate music that if a church musician limited himself to the best, he could offer his congregation a steady stream of masterpieces Sunday after Sunday throughout a lifetime, without repeating one. But he must know who the best composers of church music were and are and which of their works are the greatest. Many church musicians waste their time and energy on unworthy music in the mistaken notion that people cannot understand the best in church music. It is true that good music is wasted if the performance is unintelligent, but Thomas Whitney Surette's maxim, "The best is not too good for anyone," has been proved true by those who have applied it.

Blasphemous Oratorios?

The implications in the assumption that church music should not recall the music of the secular world are farther flung than most people imagine, and rather tangled. While it is fairly easy to demonstrate the just condemnation of a hymn tune that resembles a piece from a comic opera (Sullivan's "St. Theresa") or a waltz (Marsh's "Martyn"), it is not so easy when we come to works like Gounod's *The Redemption* and Dubois' *The Seven Last Words*. To understand why these works are, in the strict sense, blasphemous, we must know the world of romantic French opera that gave them birth.

In *Alice in Wonderland* the Duchess says: "Take care of the sense and the sounds will take care of themselves." Nowhere is that truer than in music, or less applied. You play a piece of opera music for someone. He can tell you how the melody goes, what instruments play it, perhaps what the metric scheme is—but what does it mean? Actual tests show that hardly anyone can tell accurately the sense of a given musical passage, no matter how clearly the composer expressed it. They get the sound but not the sense.

Sacred Words Effect No Change

What is the sense, then, of the sounds in Gounod's *Faust?* The operagoer can hum the melodies, tell you the story; but the composer's most important message has eluded him, couched as it was in the foreign language of music. It has eluded him unless he senses the wealth of voluptuousness in the melodic lines, in the rhythms, and in the orchestration, which eloquently discourses on all the phenomena of earthly love. Voluptuousness—that is the sum of *Faust*. It was in Faust's nature. It was in Gounod's nature, too; he could not escape it. In opera it is fine; in the church it has no place. Listen to *The Redemption*, however! Or to *The Seven Last Words* of Gounod's spiritual disciple, Dubois! The suave melodies are the same, the suggestive rhythms are the same, the osculatory orchestration is the same. Only the words are different. You can't make sacred music out of operatic by using sacred words any more than you can transform cabbage into broccoli by pouring hollandaise sauce on it.

We need not go so far afield, however, to find the quintessence of blasphemy. It is nowhere clearer than in the gorgeous melody Gounod fitted as, of all things, an "Ave Maria" to Bach's chaste "Prelude in C"! James Huneker spoke anathema on this for all time when he called it "the Bach-Gounod 'Ave Maria,' with its slimy echoes of the brothel."

What Is Good Church Music?

What then is good church music? It is first of all that music whose text is set simply in a musical style that does not recall anything in secular music. Of this sort the unaccompanied Gregorian chants and the pure vocal polyphony of the fifteenth and sixteenth centuries are the finest examples. Second, it is music in which the secular elements have been assimilated and purged of their worldly connotations. The cantatas, Passions and organ works of Bach are the finest examples in this category. With such noble works to serve as criteria it is relatively easy to judge the suitability of all music, new and old, for use in the worship service.

But people will have to learn to think in *musical* terms; they will have to learn to distinguish the sense as well as the sound. When they do, pieces like the popular setting of "The Lord's Prayer," a ballad as voluptuous as anything in *Faust*, will cease to be best-sellers, organists will cease to play as voluntaries pieces that would do very well

as background for Hollywood *erotica,* church musicians will devote their time and talent to the performing of true sacred music, and our worship services will be transformed from meaningless mockeries to exalting religious experiences as we translate into action the ancient invitation, "O sing unto the Lord a new song"!

BOOKS

Jewish Hopes and Claims in Palestine

PALESTINE, A STUDY OF JEWISH, ARAB AND BRITISH POLICIES. *Published by the Esco Foundation for Palestine. Two volumes and a portfolio of maps. Yale University Press, $12.00.*

ZIONIST claims, Arab rights, United Nations control or independence for Palestine—these are all aspects of a problem as intricate and controversial as any now on the international calendar. The Esco (Ethel S. Cohen) Foundation has performed an important public service in projecting, producing and financing these splendid volumes. The twelve members of the board of the foundation constituted the study committee, twenty other scholars (four or five of whom are not Jews) are listed as contributors, and on the basis of their materials and conclusions the director of the foundation "wrote the integrated text of this work." The cooperation of all these has produced the most detailed and thoroughly documented treatment of this subject that has yet been published.

Volume I gives a survey of nineteenth century Zionism, the status of the movement at the outbreak of World War I, the Balfour Declaration and the parallel British promises to the Arabs and agreements with the French, the peace conference and the British mandate, and subsequent developments during the relatively peaceful years down to 1929, which might be called an "era of good feeling" when compared with what followed. Volume II treats of the rising conflicts and tensions between Jews and Arabs, the policies of the British government in Palestine, the partition proposals, the limitation of Jewish immigration, the effects of World War II, and subsequent events leading up to the failure of the mandate and the present impasse.

The work is, in effect, an extended brief for the Zionist case. Most American readers would probably rather have a detached and objective presentation of the material than one slanted toward a conclusion which, as they have reason to suspect, was fully determined in the minds of the authors before their study began. But that would probably be asking the impossible. The best statement of the Arab case down to its date of publication (1939) is *The Arab Awakening,* by George Antonius, but no one would say that it is not *ex parte*—very honest and persuasive but still an attorney's brief for his side.

It is the misfortune of the Jews, so far as they are Zionists, that what was the land of their fathers before the ruthless Romans moved in on it, had become a place of strategic value to competing powers before it occurred to any considerable number of Jews that a "return" to Palestine would be desirable. When Napoleon was trying to weaken British power in the Near East (1799), he offered to rebuild the Temple and restore the Jews to Jerusalem if they would help him take Palestine from the sultan, who was Great Britain's ally; but they did not rise to this bait. There were not many Jews in Palestine then, and Nelson's victory in the battle of the Nile quickly showed Napoleon's inability to carry out his plan for Palestine. But Egypt (backed by the French) gained control over Palestine in 1833; and Turkey (backed by the British) got it back in 1840. About that time Christian missionaries, Catholic, Protestant and Orthodox, began to take a new interest in their "Holy Land." The Jews in Europe suffered from cycles of anti-Semitism and experienced diverse movements of assimilationism and separatism.

The conflicting forces of liberalism and reaction in Europe through the middle half of the nineteenth century brought little good to the Jews and made them more acutely aware of their ills. There was much talk about return to Palestine before anything was done, or even attempted, and Zionism had a literature before it had a history. Hirsch Kalischer (1832) helped to bring the ideal to earth by urging that the restoration of Israel would not come by a messianic miracle but must be achieved by practical methods. Moses Hess (1862) contributed a pattern of non-Marxist communism. The Earl of Shaftesbury, with an eye to the Suez canal and the route to India, wrote (1876) that England should "foster the nationality of the Jews" in the interest of her own imperial interests. Actual colonization began (1882) with the migration of groups from Russia. The romantic and eccentric Laurence Oliphant, fresh from his years of fanatical discipleship to the fantastic American prophet Thomas Lake Harris, tried in vain to get from the sultan a charter for a colony in Palestine but settled there anyway and gathered around him a few odd characters. The case of Oliphant indicates only that the current of Jewish Zionism had become strong enough to pick up and carry along such bits of Gentile flotsam.

Zionism became a very complex concept by the latter part of the nineteenth century. For purposes of restoration to Zion, is Judaism to be considered a religion, a hereditary strain (race, in the loose sense), a nation, or a culture? Or any two or three of these? Or all of them? Theodor Herzl became the exponent of political Zionism. His first project was for a colony in Palestine, which would be, in effect, a state under Turkish sovereignty and with German patronage; but the sultan and the kaiser were both suspicious and the Jews would not agree. Herzl wanted a state. The place meant little to him. So he proposed a colony in British East Africa; but the first Zionist congress rejected this idea. In 1907 the "practicals" outvoted the "politicals"—i.e., the view prevailed that there should be colonies of Jews in Palestine without waiting for the establishment of a Jewish political state. By the time of the outbreak of the First World War there were over forty Jewish agricultural settlements in Palestine, with colonists from many lands speaking many languages, the revival of the use of Hebrew as the common language was well under way, beginning with the elementary schools, and the Jewish population had risen to 85,000-90,000.

Then came the war. With the war both Great Britain and France felt the immediate need to gain the support of the Jews in Palestine, and also of the Arabs, but neither of them

forgot their conflicting long-range diplomatic and economic interests. Hence the series of commitments and agreements that have afforded materials for controversy ever since—the McMahon agreement with the Arabs, the Balfour declaration to the Jews, the Sykes-Picot agreement between Great Britain and France, the terms of the treaty and the mandates, and all the other instruments, misunderstandings, conflicts and compromises from that day to this. These matters (plus discussions of concrete cultural achievements and social conditions) fill nearly 1,200 pages of these two volumes; and after that there are more than 100 pages of bibliography and index. The work is written from a definitely Zionist point of view, but it is done conscientiously and accurately. Any reader who is intelligent enough to be interested in such a book can distinguish at once between its statements of fact, upon which he can safely rely, and its opinions and evaluations, about which he is entitled to exercise his own judgment. There is an accompanying portfolio of very fine large-scale maps. W. E. GARRISON.

Books Received

(Some of these will be reviewed)

By Their Fruits, The Story of Shakerism in South Union, Kentucky. By Julia Neal. University of North Carolina Press, $3.50. A carefully studied account of the Shaker community in Logan county, Kentucky, which was planted in 1807 and survived until 1922. The story of the Great Western Revival, on the wave of which the Shakers came into Kentucky, is told from the Shaker standpoint, and that point of view is retained throughout. The immediate result of the interesting Shaker experiment was some prosperous communities and some godly characters; its ultimate fruit was failure.

Proceedings of the National Conference of Social Work. Maude Barrett, chairman of editorial committee. Columbia University Press, $5.00. Selected papers from the 73rd annual meeting, held at Buffalo, May 19-23, 1946. In range and authority, these papers constitute almost an encyclopedia of current practice and problems in social work.

The Garden of the Little Flower and other Mystical Experiences. By Helen Fiske Evans. Morehouse-Gorham, $2.50. The author, a devout Episcopalian, had many visions (1928-31) of St. Therese of Lisieux (the "Little Flower"), the Lord, and others from which she derived religious teaching and comfort that she desires to pass on to others. Two Episcopal bishops testify to their belief in the "authenticity" of the apparitions.

The Gentle Bush, A Novel. By Barbara Giles. Harcourt, $3.50.

Lyman Pierson Powell, Pathfinder in Education and Religion. By Charles S. Macfarland. Philosophical Library, $3.75. Dr. Powell made an academic beginning, at Johns Hopkins and the University of Pennsylvania, became an Episcopal clergyman, was a leading figure in the "Emmanuel movement," and wrote a biography of Mary Baker Eddy which came nearer to satisfying the Christian Scientists than any other presentation by an outsider ever did. Dr. Macfarland's biography is a tribute to a friendship extending over many years.

The Way to Christ. By Jacob Boehme. Translated by John Joseph Stoudt. Harper, $3.00.

The Soul of Frederick W. Robertson, the Brighton Preacher. By James R. Blackwood. Harper, $2.00. Not so much a biography of the great nineteenth century preacher as a study of his method and work and an appreciation. Robertson's influence still echoes in many British and American pulpits, and it is a good influence.

The Private Life of Henry Perkins. By John Murray Reynolds. Thomas Y. Crowell Co., $2.00. A whimsical novel of a London porter who had an escape from his drab routine into a dream life, and ultimately found a real escape in a rather usual manner.

Rural Worship. By Herbert H. Wintermeyer. Christian Education Press, 1505 Race St., Philadelphia, $1.50. A discussion of rural religion with sample services.

New Testament Origin. By George M. Lamsa. Ziff-Davis Pub. Co., $2.00. Based on the familiar hypothesis, which few scholars accept, that the New Testament was originally written in Aramaic, and that the Peshitta is this original. "The Pauline epistles," says Lamsa, "were written many years after the Gospels were in circulation."

PAMPHLETS

Recent Trends in Alcoholism and Alcohol Consumption. By E. M. Jellinek. Hillhouse Press, New Haven, Conn., 50 cents.

The Increasing Peril. By Wilbur M. Smith. Van Kampen Press, Chicago, 75 cents. Peril "of permitting the dissemination of atheistic doctrines on the part of some agencies of the U.S. government," also UNESCO and certain universities.

Two Hymn Preludes for the Pipe Organ. By Wm. Wehmeyer. Concordia, 50 cents.

Religion, Barrier or Bridge to a People's World? People's Institute for Applied Religion, Birmingham, Ala., 50 cents.

All of Us Have Troubles. By Harold Seashore. Association Press, 25 cents.

Biblical Theology and the Sovereignty of God. By Leonard Hodgson. Macmillan, 50 cents.

The Anglican Communion Today. By John S. Higgins. Church Historical Society, 4205 Spruce St., Philadelphia, 25 cents.

Democracy's Case Against Religious Education on School Time. By Gerald F. Weary. Beacon Press, 25 cents.

The Bible Comes Alive, Biblical Sermons in Costume. By Norman E. Nygaard. Walter Baker Co., Boston. Twelve short dramatizations.

Answers on the Palestine Question. By Carl Hermann Voss. American Christian Palestine Committee, 41 E. 42nd St., New York, 15 cents. Favoring unlimited Jewish immigration.

CORRESPONDENCE

The Experience of Ontario

EDITOR THE CHRISTIAN CENTURY:

SIR: I have spent the past two years in an exhaustive investigation of the educational activities of the Roman Catholic Church during the last hundred years in the province of Ontario. As I read in American papers of the Supreme Court decision regarding parochial schools in New Jersey, the demand of Roman Catholics for state support for their schools which is before the court of Pennsylvania, and the repeated endeavors to compel the public school board in an Ohio town to consider a parochial school to be a public school—as I read these demands, after my investigation in Ontario, it seems like looking at the first reel of a moving picture for the second time. The church's aggressive plan of action in the United States is following the same pattern that they have worked out so successfully in the Protestant province of Ontario during the last hundred years.

In order that Protestants and Jews in the United States may realize, before it is too late, the nature of the fight before them, an outline of the encroachments of the Roman Catholics in the schools of Ontario should not only be enlightening but a warning of the result of pacific indifference and blind tolerance. In 1843, two years after the union of Ontario and Quebec, separate (parochial) schools were forced on an unwilling and Protestant Ontario by the overwhelming votes of Catholic Quebec.

At first a separate school could be formed in a school section (district) where a group of Catholics dissented and separated from the public school. They still had to pay taxes to the public school but received a school grant. But not for long. In a few years they had sloughed off the taxes for public school purposes, and collected instead taxes from their supporters for their own parochial school; a few years later the collecting of their school taxes was made a municipal obligation. Next they were allowed not merely to injure one public school district by withdrawing pupils and taxes from it but were allowed to draw pupils and taxes from all adjoining school districts within three miles of their school. In this way every

parochial school formed stirred up disunity and weakened the finances and lessened the attendance of from three to seven or eight of the adjoining public schools.

At first these privileges were controlled by the legislature of the province and could have been repealed at any time. But when the provinces were confederated into the Dominion of Canada in 1867, these special privileges to Roman Catholics were woven into the constitution and made legal rights that even the Parliament of Canada cannot weaken or modify, let alone repeal. They are almost as secure as the laws of the Medes and Persians. Only by an act passed by both houses of the Canadian Parliament and ratified by the imperial Parliament of Great Britain can these rights be modified by one jot or tittle.

Without the consent of the public school board, the municipal council or the provincial department of education, any five heads of families who are Roman Catholics can call a meeting and in five minutes form a separate (parochial) school corporation, withdraw their pupils and assessment from the public school, and demand an equal share of all legislative grants. A thriving public school corporation wakes up some fine morning and finds half its pupils gone, half its assessment withdrawn, and its grants shrunken to poverty proportions.

But this is not all. At first a separate school could be formed only by separating from a previously formed public school. But the hierarchy watched its chance and at the psychological moment wrung from a floundering government the right to establish the *first* school in new communities. As a result in more than nine-tenths of this province Roman Catholics have gained the exclusive right to form separate schools, quite independently of the presence of a previously formed public school. Indeed, by hampering regulations on the formation of public schools, separate schools can be established much more easily and under more favorable circumstances.

Remember that most of these separate schools receive three-fourths of all the capital expenditure to obtain the site and build and equip the school, as well as four-fifths of the current expenditure, from provincial legislative grants. At least three-quarters and probably nine-tenths of the revenue for these grants is paid by non-Catholics, yet no Protestant or Jew has a right to send a pupil to the school, to attend a school meeting, even when it is the only school in the community, or to be a trustee. It is an outrage that in nine-tenths of the province these exclusive schools have a preferred position over the all-inclusive public school, which all pupils, whether rich or poor, Protestant or Catholic, British, French or Chinese, have a right to attend, and whose control is in the hands of all the people of the community. It is also to be remembered that in these new areas only Roman Catholic separate schools have these special privileges. If a group of Mennonites, Jews, Finns or English Protestants wished to form a similar separate school it could not be done.

But the Roman Catholics have not been satisfied with the *legal* privileges which they have been able to wring from hard-pressed governments, clutching at straws to keep their political heads above the troubled waters of a rising public disapproval. They do not hesitate to violate the law when they can get away with it. Among many illegal practices which they have introduced I will only mention one which is so outrageous that one wonders that even the hierarchy could have had the ingenuity to plan such a scheme and the effrontery to carry it to a successful issue. The Roman Catholics have established what we have called "dummy" separate schools. Five heads of families in the regular manner call a meeting and form a separate school corporation. Yet they buy no site, build no school and hire no teacher, but illegally farm out the pupils to an adjoining school. For this "dummy" school they receive government grants and collect taxes from the Roman Catholics of the community which legally belong to the public school of the section. In at least one of these "phantom" schools they collected in one year over $13,000 in grants alone. Such schools had a rapid growth during the last few years until at last they were exposed in a brief before the Royal Commission on Education in Ontario.

Is not the best plan of those who oppose the encroachments of the United States hierarchy in the field of education to present to your people the outrageous and ruthless inroads which they have made in a Protestant province in Canada similar in almost every respect to most of the states of the union? We are forwarding with this letter a research report for the editor in which every statement made in this letter is completely documented from official reports.

Interchurch Committee on Protestant-Roman Catholic Relations, Toronto, Canada.
GEORGE A. CORNISH, Executive Secretary.

Dust in the Air

EDITOR THE CHRISTIAN CENTURY:

SIR: The furor over Mr. Wallace having somewhat subsided, it is time to be fair in presenting not only the "grave disservice" which he rendered, but also the real service in awakening public opinion.

A large group of thinking people are secretly in agreement with Mr. Wallace that all is not well with our foreign policy. This group had no voice until he spoke, and in principle they agree. Facts such as those revealed in The Christian Century article, "Let's Get the Truth on Greece," make all of us wonder just how imperialistic this nation is.

When a speech made by an ex-vice-president incites such a storm, one must ask whether or not dust is being raised to conceal a controversial policy.

Shady Avenue Presbyterian Church, Pittsburgh, Pa.
PAUL M. CONLEY.

From William Penn's Commonwealth

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial comment concerning that type of foreign policy for the United States represented by the reported speech of Senator Edward Martin of Pennsylvania leads me, as a native citizen of that state, to add that some of us still greatly admire the historic example of our founder, William Penn, and are not ready to repudiate that example in favor of going our way "with an atomic bomb in one hand and the spirit of the cross in the other."

Jefferson Methodist Church, Clairton, Pa.
A. D. EBERHART.

What Will He Think of the Article on Page 739?

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading Mr. Hedden's letter in your May 21 issue I would like to make a few comments on congregational singing. In our Presbyterian church we have two choir directors of exceptional ability and one of the finest unpaid choirs I have ever listened to. In spite of this excellent leadership the congregational singing is terrible. If the choir should suddenly stop, you could hear a pin drop. This is not because the people do not like to sing but because of the hymns they are asked to sing.

With each revision of the *Presbyterian Hymnal* the music is made more difficult and raised farther above the heads of the people. With each revision, more of the old familiar tunes are eliminated and the words of other fine old hymns reset to more difficult music on the theory that the excellence of the words is not in keeping with the mediocrity of the tune. The result is a collection of hymns unsingable for average untrained voices. Another detriment to healthy congregational singing is the almost universal tendency of ministers to select "theme song" hymns; in other words, hymns whose words tie in with the theme of the sermon regardless of musical settings much too difficult.

What if the good doctors of music do consider hymns on the order of "The Old Rugged Cross" or "Leaning on the Everlasting Arms" too low-brow for the *Presbyterian Hymnal?* If people enjoy singing them they should have them. Leave Bach and Beethoven to the choir but give musical morons like me hymns not too difficult to sing and enjoy.

Troy, Pa.
HENRY B. VAN DYNE.

Germans Seeking Church-Labor Tie

Means of Developing Understanding Are Discussed at Bad Boll Sessions Attended by Factory Workers

KARLSRUHE, GERMANY, May 16.—Typical of the attempts the German Protestant church is making to establish rapprochement with other groups through the Bad Boll Institute was a recent session attended by factory workers from the district of Esslingen. During the first days of the meeting they discussed such subjects as "Can one still believe in God today?" and "Modern man before the question of Christ." The closing days were occupied with a frank discussion of the relation of the church to the labor movement, with Karl Aberle, Social Democratic editor from Goppingen, speaking for labor and Bishop Theophil Wurm for the church. Aberle pleaded for a recognition by the church of the ethical issues involved in social questions and appealed to churchmen to seek closer fellowship with members of the labor group. "The threads between church and labor must become stronger," he declared. Bishop Wurm reviewed past mistakes of both the church and the socialists. "Today the prejudices have been pushed aside and a new foundation found," he said. "Real socialism needs for its realization an attitude which can come only from the Christian faith."

* * *

Institute Seeks Application Of Christianity to Life

The institute at Bad Boll, a Württemburg resort town, is one of the media by which the church seeks to bring together churchmen and laymen in a consideration of the relevance of the Christian faith to contemporary problems. It can accommodate 250 persons. Most of the visitors remain for a fortnight. Since the institute opened in October 1945 more than 4,500 persons have attended the sessions—laborers, farmers, teachers, students, business and professional men, youth leaders, journalists and government officials. Part of the sessions is devoted to small discussion groups which meet informally to deal with topics close to the personal lives of the laymen. At larger meetings all participants unite in "days of peace and recollection." Many prominent men from university faculties in the British and American zones have appeared as speakers. The opening meetings are usually addressed by Bishop Wurm, who in spite of his advanced age has visited most of the institute sessions.

* * *

Army Youth Program Is Chiefly Recreational

A million young people and 50,000 army personnel take part each month in the youth program sponsored for the past year by the American army. Most of the larger towns now have youth centers which offer a varied program of cultural and recreational activities. Theoretically, the program emphasizes discussions and forums, but that sort of thing is beyond the abilities of the untrained men who are relieved of army duties to assist in carrying out the plan. Cooperation between the two groups is difficult because Americans tend to set up the kind of non-political, non-sectarian organizations to which they are accustomed, while Germans are used to youth groups sponsored by political parties, trade unions or churches. In practice, therefore, the program consists mainly of athletic contests, parties and movies. However, it does afford a means of friendly contact between Allied personnel and the leaders of tomorrow's Germany, and will, it is hoped, help to check the rapidly rising delinquency rate.

* * *

Problems Increase After Two Years of Peace

The second anniversary of the end of hostilities in Germany finds political life purged of nazi influence, transportation and communication facilities restored, industry beginning to operate and educational institutions largely resuming their work. At the same time, the political outlook is worse than it was at the time of the nazi collapse, and the economic situation of the average German has steadily deteriorated. Hopeful experiments in state and local governments are overshadowed by the continued zonal divisions and the well-nigh universal fear that Germany is destined to be the battlefield in a conflict between the great powers.

* * *

Insufficient Food Is Greatest Problem

To most Germans, political affairs are a minor matter compared with the problem of getting food and replacing worn-out clothing. In many localities it has been impossible to maintain the official ration of 1,550 calories. Thus far, reliance has been upon bread and potatoes; now potato stocks are exhausted and the bread ration has been curtailed. A military government survey shows that the average person has lost from 1.8 to 6 pounds in the past year. Doctors report that the chief sufferers are the children. The food crisis has occurred in spite of the importation of American food costing $240,000,000 a year. Although authorities place part of the blame on the refusal of German farmers to deliver produce and the diversion of food into black market channels, the fact remains that Germany always was a food-importing nation and that under the Yalta agreement it lost part of its most fertile farmland. Starvation and pestilence will undoubtedly remain until the country is permitted to manufacture sufficient industrial goods to pay for food imports. Clothing is practically impossible to obtain through legal channels.

CHESTER L. HUNT.

Miami University Votes Racial Equality in Athletics

When the student body of Miami University, Oxford, Ohio, voted on whether the school should schedule athletic contests with colleges which prohibit Negroes on opposing teams, the "Y" organizations conducted a door-to-door campaign which resulted in an overwhelming victory for the proponents of racial equality.

Urge More Aid For the Hungry

Federal Council Executive Committee Calls for Greater Relief Efforts, Deplores Martial Threats

NEW YORK, May 28.—The executive committee of the Federal Council of Churches at its bimonthly meeting last week adopted a resolution calling for more help from both government and private sources for relief of the present hunger crisis in Europe, which, it points out, is accentuated by the 25 per cent failure in last year's crops. It advocated that every church family, until the next harvest, make a monthly contribution equal to one-tenth of its own food budget. In discussing the near-starvation in Germany, the committee strongly criticized the action of a military government official in Germany in threatening "half-starved people with the harshest punishment, including death." It expressed its gratitude to General Clay who "instructed the regional official to soften the most extreme aspects of his statement by omitting the threat of martial law." When masses of people are in despair because of hunger, the committee pointed out, "it is active sympathy, not intimidation, for which the occasion calls."

* * *

Plan for University in Japan Presented

The proposed plan for establishing a Christian university in Japan was presented to the committee by Ralph E. Diffendorfer, who said: "The breakdown of Japan's old religious institutions gives us a chance to develop a free Christian university." Dr. Diffendorfer noted that both the Federal Council and the Home Missions Conference have acted with favorable unanimity on the proposal, and read in detail the plan of organization and development and presented the immediate needs for the project. The committee adopted unanimously a motion to cooperate in forwarding the proposed plan and referred to the finance committee the council's share of an enabling expense budget of $15,000,000.

* * *

Set United Evangelistic Advance for 1949-50

The department of evangelism of the Federal Council reported to the executive committee a plan for a United Evangelistic Advance to begin on World Communion Sunday in 1949 and continue through 1950. The plan is backed by the secretaries of the major denominations. Concurring in approval, the committee authorized the setting up of a committee of 50 to carry out the program. Phillips Moulton reported the results of the University Preaching Mission, which was attended this year by more than 100,000 students in 19 colleges and universities. The committee later accepted the resignation of Professor Moulton, to take effect June 15, with "deep regret and appreciation." Greetings to the meeting were brought by Robert van Goethen, chief Protestant chaplain of the Belgian armed forces.

Chaplain van Goethen said that western Europe today is caught between two great powers—the United States and Russia—but that it is turning not to communism, but to socialism.

* * *

Credit Indian Social Advance To Christian Message

The Christian missionary enterprise has been responsible for most of India's progress during the past 200 years, according to four prominent Christian leaders of India who were guests at a "fellowship dinner" sponsored here recently by the India committee of the Foreign Missions Conference. They are in this country as an official deputation from the National Christian Council of India to the Protestant churches of America. Bishop John Subhan, first convert from Mohammedanism to be elected to the Methodist episcopacy, declared that equal rights for women in India, the imminent end of untouchability and many other social reforms have come about because of the impact of the Christian faith on India. Other members of the deputation are Mrs. Chandrama Prem Nath Dass, retired president of Isabella Thoburn College; B. L. Rallia Ram, chairman of the National Christian Council; and Rajah B. Manikam, secretary of the council. Mrs. Dass pointed out that 90 per cent of the nurses of India are Christian women, and that 80 per cent of them were trained in Christian colleges.

* * *

Dawber Sees Alaska as An 'Armed Fortress'

On his return from a three-week air tour of Alaska, Mark A. Dawber, secretary of the Home Missions Council, declared that the western shore of that peninsula, at one point less than 100 miles from Russian territory, has been transformed into an "armed fortress." Until the fear of Russia which this situation reveals is wiped out, Dr. Dawber declared, the picture of Alaska as a pioneer land ripe for settlement must be heavily discounted. He censured army authorities for condoning in Alaska "the most deplorable vice conditions" he had ever seen. "If American boys are to be sent to Alaska as part of the program for war defense," he said, "then the parents of these boys should demand a house cleaning." Dr. Dawber urged more vigorous law enforcement to combat the liquor traffic and prostitution. He deplored the "terrific lag" in community spirit throughout the territory.

* * *

And So Forth

The spiritual kinship between Trinity Church here and the diocese of London, from which Trinity derived its charter 250 years ago, was renewed this week in a festival service held in observance of Ascension Day, at which the sermon was preached by Bishop John William Charles Wand of London.

At the Union Theological Seminary commencement last week, degrees were granted to 114 new students. Benjamin Strong, president of the United States Trust Co., has been named new president of the seminary's board of directors.

John Howard Johnson, rector of St. Martin's Episcopal Church, has the distinction of being the first Negro to be elected a trustee of the Cathedral of St. John the Divine.

J. HENRY CARPENTER.

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ABINGDON-COKESBURY PRESS

Propose Revision Of Anglican Law

Commission Appointed by Archbishops in 1939 Publishes Report—Two Free Churches Assemble

LONDON, May 20.—In the controversies within the Church of England, nothing arouses more feeling than the charge of "lawlessness." But what is the law? The commission which the archbishops of Canterbury and York appointed in 1939 to suggest such revisions of the canons of 1603 as would command the acceptance of the whole body of the church has just published its report. The suggested revisions need and will receive careful study, which will take time. The commission expresses the hope that they will "give the church a body of law simple, up to date and sufficient for its needs . . . and at the same time leave the ancient canon law as the source of the principles of ecclesiastical jurisprudence." Many of the proposed revisions concern only those responsible for ecclesiastical order in the church, but some, particularly those dealing with public worship, are certain to awaken the interest of every churchman who takes his religious life seriously.

* * *

Churchill Again Appeals For United Europe

The largest assembly of last week was the non-party meeting at Albert hall held to consider the policy of a united Europe. The Archbishop of Canterbury was in the chair, and the chief address was given by Winston Churchill on the same theme he treated at Zurich. Churchill's speech was studiously free from provocation, throwing the doors wide for all to enter into a new Europe. Chief criticism of the address was that it was not realistic enough, that it left doors open when there was no sign that they would be entered. There is general agreement that within the U.N. there is a place for an inner federation of European nations which need not threaten world union.

* * *

Bevin Warns that Nations Must Agree

Once again Mr. Bevin has chosen to review his conduct of foreign policy with candor and fullness, revealing anew his patience and his refusal to give up even at the eleventh hour what he believes to be the right policy. In serious words he discussed the significance of the next meeting of foreign ministers, declaring that the nations cannot go on indefinitely disagreeing about such matters as the future of Germany and Austria and the relations between the East and the West. Concerning the Middle East he spoke frankly, saying that our interest there derives not from prestige or even tradition but from the point of view of the standard of living of our people.

* * *

Fear India May Be Divided Like Europe

This morning Lord Mountbatten is discussing with the government the plan which he is to submit to Indian political leaders June 2. No details have been announced, but in the very nature of things as they have been defined by Indian leaders it is likely that the supreme issue is partition or no partition. They are right who see that upon this decision depends the future of India as a nation. Some of the Indian leaders look with dread at the possibility that India, which is itself more a continent than a single country, will become like Europe! It cannot escape our attention that this was the fear which haunted the northern states during the American Civil War.

* * *

Baptists, Congregationalists Hold May Meetings

May is the time for the annual assemblies of English Baptists and Congregationalists. This year the Baptist chairman, F. Townley Lord, made a vigorous defense of the liberty of the individual as the direct outcome of the Christian gospel, showing where the Baptist use of the term "democracy" differs from that of Russia and of Rome. He called for closer cooperation among the churches, and for a greater readiness to unite churches which, because of positions decided in other days, now compete with one another. Dr. Lord has what Dick Sheppard called "the impatience of the pastor"; it is not the Baptists alone who need his counsel. S. N. Berry's address to the Congregational Union included a declaration that he would like to see in this country a "bold and generous experiment" along the lines of the Pilgrim Fellowship in the United States, with its summer camps for instruction, recreation and fellowship.

* * *

And So Forth

In a sermon at St. Martin's Church May 4 Sir Stafford Cripps declared that what our productive effort lacks is the Christian approach.

On a recent Sunday in many churches attention was called to the trades by which people who worship there make their living. In a town famous for the manufacture of cloth and bowler hats, the church was draped with cretonne and adorned with hats. At another church, a plow was placed before the altar and a factory bench with vise and tools displayed in the lectern.

Through a well written advertisement, the Student Christian Movement, the Society for the Propagation of Christian Knowledge, the United Council of Missionary Education and the United Society for Christian Literature are jointly seeking to persuade the churches that "literature is an evangelist." EDWARD SHILLITO.

Promote Grain Relief In Wheat Belt

Throughout the wheat belt, state councils of churches will call together denominational representatives, farmers, and leaders of service clubs, educational institutions, extension services, elevator associations and publicity agencies to explain and promote Church World Service's wheat relief project for the 1947 harvest season. Grain for relief will be shipped in carload lots and sent abroad by Church World Service to be distributed by religious agencies in the receiving countries. The pattern for the undertaking was set by the Iowa corn relief project sponsored in February by the Iowa interchurch council and the Iowa rural Christian fellowship.

Acclaim Founder Of Boston Forum

Local, National Leaders Honor George Coleman on 80th Birthday—F.O.R. Names Area Peace Secretary

BOSTON, May 26.—George W. Coleman, who 40 years ago organized this city's famous Ford Hall Forum, was honored on his 80th birthday May 15 by the many admirers who have seen his forum present the serious issues of the time in an atmosphere free of rancor or evasion. They praised him as a man who embodies the conciliatory spirit in which the forum has dealt with problems affecting the American way of life. At the birthday celebration, Mrs. Eleanor Roosevelt said: "Democracy cannot win over communism until people in this country act in true democratic fashion. . . . What disturbs me is whether we are going to do the thinking necessary if we are to get along with others. We are honoring here a man who has lived for his fellow men, who has contributed to this community a strong sense of religious, social and political responsibility." President Truman sent a telegram, Mayor Curley announced that Mr. Coleman's likeness will appear on new keys of the city, and in a mock trial Judge Lawrence Brooks pronounced the founder of the forum guilty of "compelling people to think for themselves" and sentenced him for life to "the house of good will."

* * *

Appoint Peace Secretary For Boston Area

The Boston branch of the Fellowship of Reconciliation is raising a fund to provide a full-time secretary for the peace education work of the fellowship in this area. At a recent ceremony presided over by Henry J. Cadbury, the branch honored George L. Paine, who has done much for peace and liberal ideas in Boston. In the main address, A. J. Muste said: "America has about one-half the world's resources and wealth. We could take a great step toward peace if we declared that we are through with war and will not drop atomic bombs on anybody. This would seem like a miracle, but we need a miracle. . . . At this point in history the church must not so much enlarge its life as deepen it. It is not so important that the church be filled with men as that men shall be filled with God."

* * *

Church Supports 60 Missionaries

The Park Street Church, of which Harold J. Ockenga is pastor, has just completed its eighth annual missionary conference, at which some 30 missionaries told their stories and more than $70,000 was raised for their support. This congregation has for some time given missionaries a chance to be heard, then asked for pledges for their support. Through this direct method the church now provides for 60-odd missionaries. Opportunity was given at the conference for young people interested in missionary service to talk with persons who have actively engaged in the work. Thus

not only money and prayers but also lives are pledged.

* * *

Appeals for Unity Of All Churches

At the annual conference of Congregational churches here, Fred Buschmeyer of Washington appealed for the formulation of a basis of union for all churches, not just two or three denominations. All churches must unite, he said, if the Protestant faith is to become "an effective witness in a world of bitter group antagonisms and shamefully divisive loyalties." The conference condemned the "excessive consumption of liquor, especially in the best homes," and called on church members to protest against liquor advertising. Honor guests at the gathering included 10 pastors who were ordained more than 50 years ago.

* * *

Tells of Needs of North American Indians

The Society for Propagating the Gospel Among Indians and Others in North America at its recent annual meeting here honored its field secretary, G. E. E. Lindquist, who for 20 years has been setting up Sunday schools and churches on Indian reservations and helping to improve the living conditions of the people who are settled there. Dr. Lindquist reports that schools on the reservations are inadequate, that there is considerable tuberculosis in certain sections, and that many new problems are arising as Indians seek to establish themselves as members of communities outside the reservations. He expressed the hope that the Indians' wardship status may be changed so that they can become fully privileged American citizens. At the meeting, Mark A. Dawber, Home Missions Council representative who recently returned from a survey trip to Alaska, presented some of the problems which must be faced in that area, where contact between the native population and the large numbers of incoming white Americans has not helped to stabilize the lives of the Indians.

* * *

And So Forth

E. Stanton Turner of the Manila, P. I., Y.M.C.A. recently opened the Boston section of the "Y" drive to raise funds for reconstruction of the organization's work overseas.

On a recent Sunday afternoon the Boston arena was filled with people to hear the 10th annual choir festival sponsored by the state council of churches and the New England choir directors' guild. H. Augustine Smith led 2,500 singers from all over New England in compositions by Brahms, Handel, Schubert, Snow and Titcomb.

John Edward Thomas, formerly pastor of First Methodist Church, St. Paul, Minn., has begun his new work as director of religious education for the Massachusetts council of churches.

A rare collection of more than 150 Bibles has been presented to the Boston University school of theology in memory of three chaplains who gave their lives in World War II. The gift was made by Mrs. Clyde Kimball, widow of one of the chaplains.

Margaret Slattery, who devoted her life to the problems of young people, died early in April at the age of 71.

CARL HEATH KOPF.

Turks Welcome Support by U.S.

Attitude Fits in with Policy of Forming Alliances Likely to Check Future Expansion Moves by Russia

ISTANBUL, TURKEY, May 17.—Turkey's method of meeting the ever present Russian threat has always been to participate in such power combinations as seemed most likely to check Russian expansion. She has had to rely on necessarily changing alliances to oppose the unchanging character of the Russian menace, and the intervals between such alliances are always filled with understandable anxiety. Hence the American decision to aid Turkey has brought a profound sense of relief to this country, and the U. S. fleet and its crews were heartily welcomed here as symbols of American determination to resist, and to help Turkey resist, Russian pressure.

* * *

Turkey's Interests Seen as Close to Those of Britain

Within this general policy, it is natural that Turkey should link herself most closely with the power whose opposition to Russian expansion is as deeply grounded as her own. It cannot escape Turkish notice that Great Britain is far more irreconcilable to Soviet aggrandizement than the United States, particularly as regards the Dardanelles. Thus in all issues relating to the Near and Middle East upon which Britain and the United States may differ, Turkey inclines to feel that her interests are on the same side as Britain's. This fact, and not undue sympathy for the Arabs, lies behind Turkey's championship at New York of a cause to which the overwhelming majority of the nations' delegates were opposed.

* * *

Red Scare May Result in Firing of Professors

Meanwhile, that state of public mind which confuses the expression of leftist opinions with anti-patriotic activity has caused the education committee of the Grand National Assembly to insist that professors known for their leftist opinions be eliminated from Ankara University, although the institution is legally autonomous. This action has in turn led the semi-official newspapers *Ulus* and *Aksham* to protest against the kind of political charlatanism which indiscriminately utilizes the accusation of communism as a weapon. Only he should be considered a Communist, they point out, who works for the Third International and has been condemned by a Turkish tribunal for his activities. Both papers express fear lest the growing rightist tendencies in the country, coupled with racism, do it irreparable harm.

* * *

'Communist' Becomes Political Weapon

Up to two years ago, the tendency was to minimize the importance of Communist activity in Turkey. It was claimed that Turks were immune to communism, though it was known that the police thoroughly and silently nipped in the bud anything

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resembling direct or indirect Communist propaganda. But when Turko-Russian relations began definitely to deteriorate, the government set out to make the people mindful of the dangers of Communist infiltration, probably exaggerating the situation, as is usual in such cases. Then the appellation "Communist" was permitted to become a weapon in domestic politics. The People's (government) party began to brand a number of leftist politicians and journalists as Communists, intimating that they were trying to capture both leading Democrats (members of the opposition party) and the venerable Field Marshal Fevzi Tshakmak, considered by Turks as the foremost champion of political freedom. The Democrats countered by claiming that the People's party itself had shown communist tendencies and had extended its protection to notorious Communists.

* * *

Sensational Lawsuit Makes Heroes of Racists

This flinging about of the epithet "Communist" has resulted in a sensational lawsuit by which the chairman of the Istanbul section of the Democratic party is trying to demonstrate that the former minister of education appointed notorious Communists to positions in his ministry and employed others for translating classics into Turkish, and also persecuted "racists." If communism represents a fifth column in Turkey, racism is no doubt its reverse, since, being Pan-Turkish, it could be interpreted as threatening Soviet cohesion by appealing to Turks in some of the Soviet republics. The racists are emerging from the present lawsuit as patriots. Instead of feeling gratitude toward the Democratic party, however, they attack both that and the People's party for ignoring the importance of race. They are publishing a number of reviews heaping abuse on all citizens who are not of Turkish origin.

* * *

And So Forth

Robert C. Dexter, chairman of the executive committee of the World Federation of United Nations Associations, has been visiting the Turkish Association for the United Nations, an agency whose membership at this stage is made up chiefly of members of the government and other leaders of the People's party.

A commission of experts sent out by the Twentieth Century fund of the United States has arrived to study the financial, economic, cultural, industrial and agricultural situation in this country. Where difficulties exist, it will suggest remedies and indicate wherein America might be able to help. This commission has no connection with President Truman's proposal for aid to Turkey.

E. GUERON.

Ministers Oppose Relaxing Bans on Bingo Games

A bill which would have permitted bingo games, now prohibited by Wisconsin law as lotteries, was killed by the current state assembly, Religious News Service reports. The measure had been vigorously opposed by church groups. In Peoria, Ill., the local ministerial association has gone on record as opposed to a petition being considered by the city council to permit bingo games in churches and other organizations.

Call for Reform In Institutions

Chicago Ministers Urge Congregations to Work for Improvement in State Hospitals for Mentally Ill

CHICAGO, May 29.—Almost without exception Protestant pastors last Sunday called upon their congregations to unite in demanding correction of the deplorable conditions in the nine state hospitals for the mentally ill and the two institutions for the mentally deficient. Delegations from church bodies appeared during the week before the appropriations committee of the state legislature asking that funds be provided for securing an adequate number of doctors, nurses and therapists, the proper training of attendants, and the establishment of clinics so that preventive work would make unnecessary the institutionalizing of many persons and so that dismissals may be accelerated by continuing curative work in the local community. The department of ministry of the Chicago church federation had issued a statement calling upon pastors to bring the facts about conditions in the state institutions to their people's attention.

* * *

Churchmen Discuss the Chaplaincy

A conference to acquaint Protestants with the need for chaplains and to give them an opportunity to present suggestions to the General Commission on Chaplains was held here May 8 under the leadership of Delmar L. Dyerson, associate director of the commission. "Whether we like it or not," said Mr. Dyerson, "every man in every theater of occupation is a missionary from the United States. On us will depend whether or not he proves a good missionary." The responsibility, he pointed out, extends to the 1,700,000 men who have gone from churches into military service and to the 105,096 in veterans' hospitals. The conference gave considerable thought to means of making the chaplaincy recognized as a profession like that of the physician or nurse. It elected Albert J. McCartney, director of the Chicago Sunday Evening club, chairman of a committee to plan for a larger conference next fall which will arouse church leaders in the area to a greater sense of responsibility for the continuing task of the chaplaincy.

* * *

Honor Chicago's Foster Families

A "mother" who has reared 3,000 children over the past 36 years, all of them wards under foster-home placement, and 2,500 other "parents by proxy" were honored in a program in the Civic Opera House here as part of the observance of National Family Week. The united home finding society, which is conducting a campaign to secure 1,000 foster homes for 1,600 children in its placement program, received some 400 offers of homes the day after the program as a result of the publicity it received. Without exception the families honored testified to the joy they had found in giving children a chance for health and happiness and a "boost toward the better things in life" at a time when it seemed as if those things were to be denied them.

* * *

Lutherans Reapprove Move to U. of C.

At its annual meeting in Rockford May 20-22 the Illinois synod of the United Lutheran Church reaffirmed by a vote of nearly two to one its desire to relocate on the University of Chicago campus its Chicago Lutheran Seminary, now in suburban Maywood. Before the vote was taken, the synod rescinded its action of a year ago authorizing the relocation, in order to give those who had opposed the move and insisted they had not been given a chance to be heard an opportunity to state their views. After a day's debate the previous action was re-enacted.

* * *

To Hold Annual Workshop In Religious Radio

Some 70 church, church federation and religious education workers responsible for radio policies and programs are expected to attend the second annual religious radio workshop to be held at the University of Chicago Aug. 4-28. The curriculum will deal with aims and methods, writing and producing, educational use of radio, relations with the industry and the public, training of religious broadcasters and programing for FM stations.

* * *

And So Forth

A one-week institute for leaders in the United Packinghouse Workers of America (C.I.O.) has just been concluded at the University of Chicago. Courses were offered in the history of unionism in the industry, wages and economics of the industry, contracts and grievances, race relations, legislation and community relations. It is said that this is the first time any international union has undertaken such an educational program for its leadership.

Bishop Lajos Ordass of the Lutheran Church in Hungary is speaking to Lutheran congregations in this area. He is the first visitor to come to us from the Russian-dominated area of Europe.

With its traditional Memorial Day service, the Chicago Sunday Evening club closed a notable season. Founded by Clifford Barnes 40 years ago, the club conducts outstanding services in the Loop each Sunday evening during the winter.

According to present plans, the National Association of Evangelicals, organization of Protestant fundamentalists, will open headquarters here in September. It plans eventually to employ an executive secretary with an organization paralleling the Chicago church federation. Seventy-five churches here, it is reported, are affiliated with the association.

CHARLES L. VENABLE.

Hungary Postpones Action On Religion in Schools

Because of strong Catholic resistance, the Hungarian government's consideration of a law to make religious instruction in public schools optional instead of compulsory has been "indefinitely postponed," according to a Religious News Service quotation from the organ of the Hungarian Radical party.

Unitarians Oust Editor Fritchman

Uphold Board of Directors of 'Christian Register' in Action Taken on Basis of 'Communist Front' Charges

BOSTON, May 26.—Delegates survived the 122nd annual meeting of the American Unitarian Association here last week tired, confused, but unequivocally liberal — and with Stephen H. Fritchman definitely out as editor of the denomination's 126-year-old magazine, the *Christian Register*. The affair assumed more than denominational importance since it involved two questions of deep interest to all religious groups: how "free" can a denominational journal be, and how best can a denomination resist being "used" by communist ideologists.

Laymen Attack Policies

Conservative Unitarians, mostly laymen, had been gunning for Fritchman for several years. They called him a Communist or fellow traveler, had him hauled before the Wood-Rankin committee and threatened to withhold contributions from the United Unitarian Appeal. In recent weeks a Unitarian minister published a pamphlet, *The Strange Case of Stephen Fritchman*, alleging that as the "commissar for the control of Unitarian thought in America" Fritchman edited a magazine which was controlled by communist ideas and was thus non-liberal. A separate group of non-communist liberals, mostly ministers, opposed Fritchman on more sophisticated grounds. They pointed to his close and continued participation in more than 20 Communist-front organizations and his admitted refusal to open the columns of the *Christian Register* to even the mildest criticisms of Soviet Russia.

Difference on Truman Doctrine

The administration of the American Unitarian Association, headed by Frederick May Eliot, had consistently supported Fritchman under these attacks. Last October the board of directors of the association exonerated him of the charge of "using his denominational position as a means of proselyting in behalf of the Communist cause." Early in 1947, however, Fritchman was relieved—at his own request—of the directorship of Unitarian youth activities, and apparently entered into an administrative arrangement for group control of the editorial policies of the *Christian Register* to produce a magazine that would "deserve the confidence of a liberal religious fellowship that believes in freedom." But this arrangement broke down completely early in May when Fritchman refused the request of the officers of the association to discuss alteration of an editorial of his on the Truman Doctrine by condemning Russian imperialism as persuasively as he documented and condemned American imperialism. This alleged censorship created an administrative impasse which was solved only by the suspension of Fritchman May 9. The board of directors of the association by a 17-to-2 vote on May 20 confirmed this decision by terminating his employment.

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The Author

Umphrey Lee has been president of Southern Methodist University since 1939. He served as pastor of Highland Park Methodist Church at Dallas, Texas, for thirteen years; and in 1936 became Dean of the School of Religion of Vanderbilt University. He is a popular lecturer and speaker, and the author of several previously published books.

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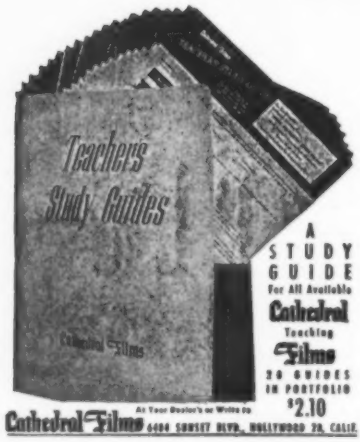
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Fritchman refused to abide by the board's decision and took his case to the annual meeting (which technically had no jurisdiction in the matter) after a motion to reinstate him was made by one of his friends. He gave a clear presentation of his case, asserting that he had been ousted for refusing to publish "a few vitriolic words on the Soviet Union" and unwillingness to state both sides of an issue "when I know from reading the one-sided Sermon on the Mount that there was only one side for an honest man to take."

Both Sides Debated

During the long and heated debate before the delegates from churches all over the United States and Canada, the *Christian Register* was alternately praised and damned, one calling it "the Beacon street edition of the *Daily Worker*." A layman from Detroit shouted, "I insist that he [Fritchman] is a Communist and I invite him to start action for slander." Several leading ministers, including David Rhys Williams of Rochester and John Howland Lathrop of Brooklyn, spoke on Fritchman's behalf and suggested that Unitarians were embarking on a witch-hunt. Equally prominent ministers, including A. Powell Davies of Washington and William Rice of Wellesley Hills, bitterly assailed Fritchman for injecting the issue of editorial freedom when he admittedly did not maintain a free press.

In the end, an overwhelming voice vote of the 1,100 delegates sustained the removal of Fritchman. He immediately issued a statement saying that "Unitarians . . . are not immunized against the hysteria affecting our country." His friends declared that his dismissal "jeopardized the freedom of every Unitarian pulpit in America." Actually, the vote merely upheld the Unitarian administration and did not resolve the crucial issues confronting Unitarians: those of maintaining a responsible yet free official denominational journal and of determining to what degree Unitarians would tolerate denominational officers (or indeed church members) of totalitarian inclinations. President Eliot later told the press that the convention action endorses his determination "to preserve a truly liberal position which has been assailed from the extreme right and the extreme left."

'Liberal' Resolutions

The best indication that Unitarians were definitely not on a witch-hunt was the practically unanimous passage of two hard-hitting resolutions on the same afternoon that Fritchman's ouster was sustained. One resolution reaffirmed a previous "condemnation of the methods employed by the House committee on un-American activities," and the other called upon "men and women everywhere to distinguish carefully between legitimate safeguards against subversive activities designed to undermine democratic institutions and persecution for mere political opinion in public or private life."

Other resolutions adopted by the whole convention approved emergency legislation admitting a fair share of displaced persons into the United States and Canada, opposed compulsory peacetime military training, supported planned parenthood services in hospitals and other community agencies, and urged vigorous leadership to arrest current encroachments on the separation of church and state. A final comprehensive resolution on "an unsegregated church and an unsegregated society" asked for state laws prohibiting the enforcement of racial restrictive housing covenants and action "to seek to schedule future Unitarian conferences in hotels and other public places which do not discriminate."

To Publish Schweitzer's Works

Of the many other events during Unitarian "Anniversary Week," perhaps the most important to the Christian world was the announcement that the Beacon Press, the Unitarian publishing house, is launching a program to issue the works of Albert Schweitzer, including translations of several volumes which have never appeared in English. Schweitzer cabled his greetings to the convention. Greetings in person were given by representatives of two central European groups close to world Unitarianism: Alexander Szent-Ivanyi, deputy bishop of the Hungarian Unitarian Church (and president of the liberal party in the Hungarian parliament), and Frantisek Kovas, bishop-patriarch of the Czechoslovak Church.

HOMER A. JACK.

The Church Roll

Albert S. Trickett, associate secretary of the Methodist Board of Missions and Church Extension and a former army chaplain, has been appointed administrative secretary of the department of reconstruction and interchurch aid of the World Council of Churches. He will integrate plans for church relief and reconstruction in 17 European countries.

Three Episcopal theological seminaries will have new deans at the opening of the next academic year. Lawrence Rose, dean of Berkeley Divinity School, will serve at General Theological Seminary; William H. Nes, dean of the New Orleans Cathedral, goes to Nashotah House; Robert F. Gibson,

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formerly a professor at Virginia Seminary, will be dean at the University of the South's school of theology.

Roscoe T. Foust, rector of the Church of the Ascension, New York city, has been named editor of the *Witness*, national Episcopal weekly. He succeeds Frederick C. Grant, who since 1941 has supervised the magazine in addition to carrying on his duties as a professor at Union Theological Seminary.

Five European experts on African affairs have arrived to confer with American religious leaders on a closer working relationship between American and European agencies with social, cultural or religious interests in Africa. They are Col. Robert E. Van Goethem of Brussels, chief Protestant chaplain in Belgium and the Congo; Canon Gerald W. Broomfield of London, general secretary of the Universities' Mission to Central Africa; Joseph Ohrneman of Stockholm, secretary of the Protestant Council in the Belgian Congo; Handley D. Hooper of London, Africa secretary of the General Missionary Society; and Canon H. Myers Grace of London, secretary of the Conference of Missionary Societies in Great Britain and Ireland.

Hugh Baillie MacLean of Edinburgh, Scotland, has been appointed instructor in Old Testament at New Brunswick Theological Seminary for next year.

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The Mighty McGurk (MGM) *Comedy* about Bowery saloon hanger-on who, for mercenary reasons, befriends immigrant orphan, is reformed when he becomes attached to boy, joins forces to help Salvation Army against his old boss when he threatens it with eviction from quarters. A typical Wallace Beery characterization in a contrived story, *fairly entertaining.* M,Y

Money at Work (The March of Time) *Documentary* showing how the New York stock exchange works, and how we are all really employers by means of the opportunity it offers. *Informative, laudatory.* M,Y

The Sea of Grass (MGM) Melvyn Douglas, Katharine Hepburn, Phyllis Thaxter, Spencer Tracy, Robert Walker. *Drama.* Pioneer cattleman's struggles—against the homesteaders who seek, with the law on their side, to "ruin" his beloved grasslands, and against his eastern wife whose sympathies are never with him—result in tragedy when he drives her away after illegitimate son is born, sees boy grow up loved, spoiled, resentful, destined for early death. A somber study in human relations set against dramatic, realistic background, made *believable* by well paced direction, convincing performances. M

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